

(1)  
SIOX'S ENEMY  
DISCOVERED,

OR

*The Worker of iniquity rebuked*

AND

INNOCENCY CLEARED,

*In a Reply to seven sheets of Paper Published by Jonathan Johnston of Lincoln, and by him Entituled, The Quaker quashit, and his quarrel queld, &c.*

JONATHAN,

I shall not here take notice of every polluted stream coming from the Fountain of thy corrupt heart, which in thy papers thou hast published: Thou runs on at a high rate, as if there were not a righteous God that takes notice of, and registers all the wrongs done unto his people; abide thou no longer in the dark habitation of the Hypocrite, for though thou hast told the World thou expectedst my acknowledgment of my evil in writing against thee, as if that were the cause thou kept thy papers almost these two years by thee, yet thy fig leaves cannot cover thee, the light of Israel doth discern thee, and thou shalt one day know they were sober lines wch then were sent thee, when thou writst last to me, and happy hadst thou been, if thou wouldst have been warned by me. Thou tells me (page 1) *That I Bragadoti-like, said, I will not give one inch of ground, or turn my back off the uncircumcised Philistine.*

Let the sober Reader peruse my book and he may see that (in answer to thy charge of the weakness and disarmed condition of those I am encamped with, and that our weapon is but a bull-rush.

I told thee, *It was not thou nor thy Fathers legion, could make one Souldier in the camp of the Lord: give one inch of ground or turn his back off the uncircumcised Philistine.* Judge honest Reader; hath not the wicked one wrested my words? but when will he learn to speak truth? say Jonathan, dost thou not see thy bold presumption that wouldst have thy engagement to be compared with David, and my words with Goliath? Come down son of ambition, David was a man after Gods own heart, but thy heart is not circumcised, therefore blush and be ashamed.

I asked thee this question, *Hath every one that cometh into the world hard and*

A

read

See his  
book p.  
1. 2.



read the preachings of Christ and his Apostles, as they are transcribed in the Bible? to which thou didst positively answer, *They have all heard*, and yet like a son of impudence in thy book thou deniest it; and chargest me, *that I have dealt falsely with thy answer*; To which I reply, the Lord of heaven and earth be judge betwixt us, whether them were thy words, or nay. And because thou art so confident in thy darknesse, I tell thee, millions of men and women may witnesse against thee, that they never read the preachings of Christ and his Apostles, as they are transcribed in the Bible. To my other question, *How is the Gospel preached to every creature under heaven which is the power of God, if not by that principle of light in the conscience?* In thy book thou answerest thus, *In the preaching of Christ and his Apostles, which worketh the principle of light in the conscience, and whatsoever is not enlightened from thence tis darknesse, and not light*: Be not these thy own words? Art thou an elder Jonathan, or head or leader of a separated people, and so satisth to make the letter the author of the light of Christ in the conscience, (which was before the letter was given forth)? As if a man gave being to his maker; Sure if thy Church were in God the Father of lights, they would see thy nakednesse and be ashamed. Thou multipliest many words about the sound of accusing or excusing in all consciences, I am satisfied that thou didst confesse, that the sound of accusing or excusing is in all consciences, and knowes it is accusing not excusing, thee in thy conscience, for several sins thou commits against jr: And thy dark assertion, *that it comes only by the hearing of faith preached by the Apostles*, doth more manifest thy miserable nakednesse, and thy grosse ignorance of Christ the power of God, and of his kingdome where it is, and what.

pag. 5.

Iob. 5 46.

Thou confessest, *there was a principle of light in the people before Moses writ the letter*, and subtilly speaks of Christs sending the people to Moses and the Prophets to hear them.

I grant thee, he did so, and I give thee this reason, recorded in scripture, *Had they believed Moses, they would have believed Christ, for Moses writ of Christ*. So now we desire people would wisely read and search the scriptures, for they do testifie of the light of Christ in the conscience, but many read them foolishly as thou dost, and think in them to have eternal life, but come not to be guided by the light of Christ in the conscience, and so fall short of eternal life. Charge me no more, with using this phrase, *the light of conscience*, for thou never receivedst it from me: Conscience is dark un-

2Pet. 1. 19

till it be awaked, untill the light of Christ in the conscience, arise and shine in the heart, nor do the children of the day, or true Ministers of the light direct the hearts or consciences of the people to any other thing then *that sure word of Prophecie*, the light of Christ in the conscience, (who is the seed of the woman, the word of God) though such as thou, believes not in it, and thats the reason you are not saved by it, so sin hath dominion over you, because you believe not in the light of Christ in the conscience, which

Rom. 1. 16

is the power of God unto salvation, to all that believe therein, and while thy carnal minde is gazing after a Christ without as the Jewes did, thou art not like to find him within thee, but as a condemner of thee; and know this also I am not ashamed to asseme unto thee, that the grace of God which brings salvation hath appeared unto all men, though all do not receive salvation by it, because they believe not in it, no more dost thou, while thus thou

Isa. 58. 4.

persecutes it, and smites the innocent Lambs with the fist of wickednesse. Wherefore hast thou dealt thus unworthily with me in thy ninth p. with thy *save only*, &c, thus boldly to asseme that I granted to thee, *that the light in the conscience*

ence comes by the hearing of faith preached by the Apostles, as if the letter were the author of the light. How hast thou polluted thy garment with a lye? but no better dealing do I look for, from thee, while blindness of heart thus rests upon thee: I own that which Paul and Peter preached from, to be the spirit of the living God, and what they spake from the mouth of the Lord, I own to be the minde or words of the Lord. But still affirming, as as I did before, that Christ (the light of the world) is the word of God from whom the words proceeded, by whom the world was made, and so the letter must give place to the spirit, the servant is not greater then his master; the light was the life, and being of all the true Prophets and Apostles, who spake and write the scriptures, and they preached the word to be nigh even in the heart, and laboured to turn men from darknesse unto light, and from the power of Satan unto God. *Eph. 4.18: 10. 8. 12 Rev. 19. 13. 10. 10. 10. 13. 16. Aft. 17. 28 Deu. 30. 14. Ro. 10. 8.*

That which gave forth the leaves, said I, I own, and thou casts this upon me; The printer gave forth the leaves, but I tell thee now as I did before, it was the spirit of God, that gave the scriptures, and its that I own, and not the Printer as the author of them; does the printer give or sell them? But bray a fool in a mortar, yet his folly will not leave him: Thy scornfull upbrayding me, with a mistake in the title page of my former book, as if I had published my selfe a Minister of the Gospel, does not become thee, nor (things well weighed) do I deserve it from thee. By the Grace of God I am What I am, though no Minister (in that sence thy envious mind receives it) yet a servant in my measure, not of the letter but of the everlasting Gospel: And I want not witness within nor without, that I did neither then, nor doeth now so appropriate that title to my self, but intended it to one, who then did well deserve it. And had not the printer begun a new line where he should not, thou hadst wanted this stone to have flung at the innocent. Thou buiest thy selfe with babling of the baptism of repentance, and spends many words to no purpose about it; were it lesse in thy tongue and better witnessed in thy heart, it were better for thee. The light of conscience as thou calls it, thou hast again in thy mouth, happy were it for thee if thy conscience were made clean with the blood of the lamb, and purified with the light that is in it, which light once under thy own hand thou didst own to be the in-let to the spirit of promise, though now with impudencie thou denyes it. And if ever thou own the truth as it is in Jesus, this thou wilt see, and confesse with sorrow many things which are now denied by thee; till then, silence thou child of ignorance, and boast not above thy measure, and lean no longer on a reed of Egypt, while the baptism of repentance from dead works is not witnessed by thee. And tel the world no longer, that we are deniers of that Christ Jesus who suffered at Jerusalem, for his sufferings we own, who witnessed a good confession before Pontius Pilate; but whats his sufferings unto thee whilst thou art an enemy to that Righteous Seed within thee, which is a continual remembrancer unto thee, and reprover of thee. As for thy aspersions unworthily cast upon me, as if I had denied his sufferings without the gates at Jerusalem, who ever reads my book with a single eye, may see thee standing of the innocent and thats not the worke of a servant of Jesus Christ as thou hast published thy selfe to be. Thy shuffling and rayling terms to my queries mentioned in thy 17. page, is no good answer, it may be if thou livest two years longer, thou maist more wisely consider of them; In the meane time let the honest reader observe, that although thou thus un-

They who worthily reproaches me as if I denied the sufferings of Christ; noe ground for live in sin this thou hast I know of; tis true, I said thou and they who seed your selves are ser- with the meer frothy verbal faith in the sufferings of the man Christ Jesus at want to sin Jerusalem, and yet wallow in your wickednesse, are not saved or redeemed and so out from your sins. Now whether this be a denial of Christs sufferings or not, let of the faith the righteous witnesse in all consciences, judge between us: Besides I told thee then, no other Jesus did I own but that lamb of God who was slain which purifies the heart and bodily in him, he was appointed above his fellowes, and yet the son of impudence tells people I deny him, but my witnesse within me doth herein justifie ry over sin, me, and he is greater then my false accuser without me: To what end is all and there thy loud outcries against the harmlesse children of the light, ranking them fore such among the worst of men, and rendring them as odious to the world, with thy while they reproachful pen, as thy wrathful heart could invent, if not to sharpen the edge are ser- of authority against them; but the persecuting spirit is felt and sathomed, and wants to sin its reward will not be wanting. I do not deny but the Apostles preach all are not sa- one Christ, and affirme that there is a witnesse for God in all, though all receive him not, no more dost thou: he came to his own, and his own received him not, he that hath eares to hear let him hear; and it was Christ who from their preached in Paul and the rest of the Apostles, and I tell thee Jonathan, there are millions of men and women now on earth who never heard of the sufferings of Christ without the gates at Jerusalem, and yet the witnesse of God is from their sins:

3 Col. 11.

Luke 2.7.

within them, and is calling them to come unto the Lord, that they may have life; and that is his voyce which reproves for sin in the gate, though thou and thy generation trample on him and reject him; there is no room for him in the Inne, the manger must contain him; and so the pearle of great price is set at nought by the wife and prudent of the world. Thou spendest much paper in pleading for thy idol, to wit, outward water; and no other baptism I am bold to say knows thou, but that which never washed thee from thy sins, thou art not come to the bridling of the tongue, so all thy religion is vain; Johns Baptism I answer thee, was from God, it had its root and rise from him, and in its time and place was serviceable, but it shal have its end, he must increase saith John, but I must decrease, spake he this of his person or of his ministrati-<sup>on</sup>? let the voice of truth give answer to me; nor do I deny but that the Apostles in honour to Johns ministry made use of Johns Baptism, by permission, I say, and therein I do not judg them; & prove thou if thou canst, that it was by precept or command from Christ. But all thy twisting and twining cannot do it. I tell thee once more, the light of Christ was in the Ephesians, and shined in their hearts, before their conversion to the Son of God, Paul preached the light unto them or directed them to the same principle of light within them; light shines in darknesse, though darknesse comprehends it not: The true light was within them, though not a Saviour to them, because they believed not in it, nor was obedient to it. It was a condemning voyce to them, as it is to thee and so before they believed in it, they were without God in the World, and so art thou. Be not angry if I tell thee, Jonathan, that Gods faithful witness now suffers within thee, thy works of iniquity wound the righteous soul within thee, with them he is pressed as a cart with sheaves; he is a man of sorrows and suffers within thee, the just for the unjust; he is in the grave and not risen in thee, & did he not suffer for thee and within thee, thou shouldest soon feel that consuming fire which is not to be quenched; And as for my charging thee that

thou said *I killed the scriptures*, I tell thee *Jonathan* thou usedst these words to me, what light according to the word of God is in thee, to crucifie the Son of God again, and kill his preaching; Answer me plainly *Jonathan*, dost thou not own the scriptures to be Christs preaching? then wherein have I wronged thee? and now let him who is found with a lye in his mouth, wash and be clean.

2 Ki. 5. 13

Whether thou didst call the scriptures *dead letter* or no, I shall leave the sober minded reader to judge, when I come to answer the 37 and 38 pages till then I spare thee, in the mean time I see thou wouldst fain shuffle off the words which I delivered concerning thee, in relation to those called *Dippers*: peruse thy paper and try if those be not the words thou writst unto me, viz. *thou art forced to run for shelter and defence to those thou accounts thy enemies, those who knows no other burial with Christ, but burial in water, and with them tells me of sprinkling with water*: but I tell thee, these chief Princes of *Meshech & Tuball* will be all found together to band themselves against the peaceable habitation and dwelling of the Saints? these are thy own words *Jonathan*, though in thy foolish cover, thy wisdom is confounded, which would have the world believe that these words of thine were applied to me, and my generation; but tell me, and let the voice of truth answer me, dost thou believe I account my own generation to be my enemies? I know they are the generation of the just which I do own, who know a better burial with Christ then burial in outward water, so I appeal with boldnesse to the witness of God in thy own conscience; whether I had not good cause to conclude as I did concerning thee in this particular, and let the honest hearted reader, who reads with an impartial eye, judge if thou hast not sinned against thy own soul in this foul and foolish shuffling.

In my reply to the sixt position, I used these words, ( which thou very deceitfully hast wrested *Is thy sprinkling with water the baptism of Christ Jesus yea or nay?* And did the Lord command that to his disciples, yea, or nay? And does the Lord require it of his people to this day? Now in thy letter thou saist, I bid thee prove whether Christ commanded baptism to his disciples yea or nay? And did the Lord require it of his people to this day. I say, whether thy dealing thus deceitfully with my words be not a lye, and whether this deciptfull lye be not abominable, and whether nonsense be not lapt up in this lye or no, let the discreet reader judge between us. And what though I told thee, that I did never read nor know of one that pretends to more piety then thou dost, that ever excelled or equalled thee in the devilish art of lying? Lying is his worke who abode not in the truth, and in that work thou art found, then what wrong have I done thee? I also told thee that a *Notable* servant thou wert to thy master, but I did not call thee *Noble*, for then I had wronged thee. And as for my words, *That I would peruse those places thy Father sent thee with, to fight for his Kingdom*. I still own them and thy works of iniquity makes it manifest thou art not doing the will or worke of the living God, and therefore he is none of thy father, while the innocent ones thou standest; tis the lying God thou serveest, and he for his own ends makes use of scripture, to war against that spirit of truth, which gave forth scripture, and this the scriptures testifie, *Mat. 4. 6*. Thou spends three or four sides pleading for outward water? I shall not follow thee in all thy crooked windings., but this I say still, nor thou, nor all thy generation, can by clear scripture prove: convince me that Christ gave an expresse command to any of his disciples to baptize with outward water; So that though they in their christian liberty did use it, wherein I do



not judge them, yet do't not iustifie thee & thy generation in your sprinkling. I told thee some used circumcision in the flesh as well as baptizing with outward water, and I asked thee if their authority were not of an equal parity, though the printer mistaking, put an U for an A. but what if I had said purity both by permission, not by precept, and let mee aske thee and thy generation this question, whether the commission which Christ gave to his disciples in Mat. 28. 19, 20. be not the same which Paul received of him, or was his commission short or contrary unto theirs? answer plainly for Paul tells us plainly, he was not sent to baptize but to preach the Gospell.

Paul told the people, *in him, that is in his flesh dwelt no good thing, doth he not explain his own words? when we were in the flesh (saith he) the motions of sin did worke in our members to bring forth fruit unto death, observe this, He was not a christian when such fruites were brought forth; and are not such fruites still brought forth in thee? Paul then spake of a time past, but now saith he, we are delivered from the Law that we should serve in newnesse of spirit, not in the oldnesse of the letter (loe he calls scriptures the letter, and are they not so?) they that are in the flesh cannot please God, Rom. 8. 8, 9. but ye are not in the flesh (yet they were alive upon earth) but in the spirit; and I tell thee Paul was filled with the holy Ghost, and he spake wisdom amongst them that were perfect, and what I sent thee, as to perfection, does stand over thee: But why doubt thou tell me, that I strive to get shew of the scriptures, and that their witness does torment me? these two lyes lye near one another; and know thou O man the scriptures testimony is for me, and not against the truth which I hold forth, viz. That the light of Christ in the conscience is more glorious and excellent then the letter, and all thy babbling against perfection, is palpable contradiction to the doctrine of the Son of God, by him and his Apostles left upon record in scriptures: Thou art forced to confesse, That Abraham and the rest of the holy men of God had the spirit of truth within them before the Law written by Moses, And is not the Lord as good, as gracious now, as ever to his people? I tell thee he is now in the midst of his people, and thousands witnesse his kingdome come and the King of Sion sitting upon his throne in the hearts and consciences of his people, though in thy dark mind thou wouldest exclude him, and confine or limit him above the stars; Christ when he was in that prepared body upon earth, was conversant with the Apostles, and preached to the spirits in prison, and the dead that did hear the voice of the son of God, did live; go learn what that meanes, and prove if thou canst by Scripture that the spirit of truth is received by the letter, or by believing that to be the power of God unto salvation.*

Thou babblest of one Henry Nicholas, and pours out the dregs of thy wrath even such bitter foame as thy vessel is filled with against the innocent lambs, who deny not, but do receive salvation from the same Christ that suffered without the gates at Jerusalem; Therefore silence thou deceitful tongue, for is thy self and thy generation, who though in words you confesse him (as the Pope does) yet by your works of iniquity you deny him, crying loe here, and loe there, but the saints know their saviour near them, he is within them, in their own bosomes, though fools brag of they know not what. Hadst thou never read or heard of scriptures, thou hadst never known there is a Christ, or that the bodies of his people are his temple. By thy pleading against the Saints judging, I may judge what thou art; shall not, and do not the saints judge the world? Is not thy heart in the world and worldly lusts and vanities? yea surely, and the judgements of the Son of God whom now thou persecutest

The letter killeth

76 Pl. 4.

1 Pe. 3. 19

Jo. 5. 25

pag. 33.

in his Saints, thou shalt find and feel; if at this reproof thou turnest not.

In thy 34. and 35. pages, thou saies, *Thou judges me not, and askes where thou hast judged the people called Dippers, &c.* To which I answer, if thou dost not judge me, what meanes all thy foule mouthed language in these, and thy former papers against me, but I know him who thus judges me, his name is the false accuser of the brethren, and as for those called Dippers, whether thou hast not judged them or no, I appeale to the righteous witnesse in thine, and their consciences.

In thy 36 page thou speakest thou knowest not what, *of the spirit that returnes to God that gave it*, I tell thee that spirit which invents and loves a lye is for the lake: And tis that spirit which loves no iniquity that goes to God, and it was that spirit of truth in the Apostles which loved not a lye, that preached Christ and did worke miracles, which spirit they never received by reading *Moses* or the Prophets. And as for the *wolf* that would worry the weak, (mentioned in thy 37 page) he lodgeth near thee, he is within thee, but the pit is his portion.

Now because in thy 37 and 38 sides, thou hast dealt so deceitfully, misreporting thy own argument, and then putting a deceitfull cover upon it, I shall here lay down thy own words, and then take off thy polluted varnish. This is thy argument; *He that desires to be tryed by the true touch-stone, the infalible Rule, the living principle of God, the light of Christ in the Saints consciences, the spirit of truth, and would not be tryed by the dead letter, his spirit is of God, he is guided by the spirit of promise, but Jonathan Iohnson desires to be tryed as above said, and not by the dead letter, therefore his spirit is of God, he's guided by the spirit of promise.*

Are not these thy own words? Then wherein have I wronged thee? but hath not the Lord herein confounded thy wisdom, and suffered thee to utter words thou wouldest not, and now to save thy head thou runs to inventions and saies by *dead letter* thou meanest the *Quakers books, the writings of M.M. and his fellows.* Ah Jonathan this mantle doth not cover thee, this polluted garment will not shelter thee, tell me Jonathan, and I charge thee by the Lord thou let the voice of truth answer me, was not this the ground of that and other arguments, whether the Scriptures or the spirit were the rule; not whether the writings of those whom thou cal'st *Quakers*, or the spirit were the rule, were ever such words exchanged between us? O that thy eye were opened, that thou mightest see thy nakednesse, and be ashamed.

In the 40 page thou tells the people, who soever reads and observe: me, will see my desire to set up any selfe as a wise master builder, but let the discreet reader see what ground I gave thee, to write so scornfully concerning me, the words in my book are these, according to the grace of God that is given unto me as a wise master builder I have laid the foundation, saith Paul, 1 Cor. 3. 10. He built upon the rock, now I say upon the same rock (which was Christ the light whom Paul preached) my building is, and upon no other, which was in Paul before he preached him, and so by the same grace, I am what I am, but who can escape the reproach of the envious?

In thy 41 page speaking as to some words I used in my book, *That which lay dead, did at the hearing of the voice of the Son of God live*, Thou answers, *That which here lay dead is*, but I never told thee so, (that which before I called the Christ in all, the Royal seed, the unction, the Lord of glory crucified in them, so that by my doctrine (saist thou) The Royal seed, the unction, the Lord of glory and Christ in all lay,

lay dead, till it did at the hearing of the voice of the Son of God, live, and then aske what greater confused nonsense can be delivered, when to say Christ the Son of God lyeth dead, until he hear the voice of Christ the Son of God and live, can such babbling be without blasphemy? saist thou,

To all which Jonathan, I reply, let the honest hearted reader peruse my book, and Wisdome will be justified of her children, my words are these, If there had not been a Royal seed of God left in every man and woman to have answered, owned and received the Testimony of the Apostles, they might have wandered all the World over, and have spent all their life time and not have gayned one convert, but there was a witnesse for God in all, and that which lay dead did at the hearing of the voice of the Son of God live. Here I have affirmed that there was a witnesse for God in all, which cannot honestly be denied, and I have affirmed also, and so do the Scriptures, that, that which lay dead, did at the hearing of the voice of the Son of God, live; but did I ever affirme or say, that the Royal Seed, the unktion, the Lord of glory, and Christ in all lay dead, till it did at the hearing of the voice of the Son of God, live? or that Christ the Son of God lyeth dead, till he hear the voice of Christ the Son of God, and live?

But it appears, thou knowes not what that was which lay dead, to which the Gospel was preached, & so in thy darke imagination, thou ignorantly concludes thou knowes not what, and casts a lye upon the innocent, for I never did affirme these things thou reportest of me, so there thou art found with a lye in thy mouth, and to be a false accuser of the innocent, and the confused nonsense and blasphemy is turned back into thy own bosome.

To that which remains, (thy unflavoury riming excepted) this I write that the answer of a good conscience is wanting in you, notwithstanding your imagined water baptisme, here I speak to thee and those in fellowship with thee. and do appeal to Gods witnesse in all your consciences, whether your yea be yea, and your nay, nay in all things, and whether you be not in the respect of persons or vain customes and fashions of the heathen: and whether the true bridling of the tongue be witnessed by you: As for Peter I know he baptized with ourward water upon permission, not by precept, And Paul did see that Ordinance or practice idolized in his daies and so laid it a side, saying, *He was not sent to baptize but to preach the Gospel.*

And surely if that eye in you that should see, were not blinded, you might see the hand of the Lord is held forth against you, and that his glory is departed from you; is there nothing amisse among you, that the Lord thus scatters you and breakes you in peeces like a porters vessel? let his witnesse search you, have you not lost your first love? have you kept your garments pure? have you abstained from idoles? and as for your ourward water, I shall now say no more to that but this, *Remember the brazen serpent.*

2. Kings 18

4.

Lincoln. 28. Day.  
5. Moneth 1659.

Written by a lover of your  
Souls Martin Mason.

THE END.